

# Messenger of Peace.

"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN."

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## ILLUSTRATION OF 2 THES. I. 9.

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

(Continued from page 29.)

We have attempted to shew, that the persons said to be punished with everlasting destruction in this passage, were the unbelieving persecuting Jews. The fallacy of this view will likely be detected, or if it is true, it will be confirmed, by considering,

2d. At what time this punishment was to be inflicted. It is almost the universal belief, that the time spoken of is at the day of judgment or the end of this material world. But let us examine the context of the passage, and see, if such a belief is supported from it. The context is very explicit, in informing us at what period of time the persons mentioned were to be punished with "everlasting destruction from the presence of the Lord." Notice then,

1st. That the time is expressly said to be,—  
"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord."

The particular time specified is then,—  
"When the Lord Jesus shall be revealed from heaven." Is the question asked,—what period is referred to by these words? I answer when the Lord Jesus was revealed from heaven to recompense tribulation to the Jews as a nation, when all the righteous blood shed upon the earth came upon them. In proof of this let it be noticed, that this period is expressly called,—*"the day when the Son of man is revealed."* Luke xvii. 30. Compare Rom. ii. 5. 1 Peter i. 5, 13, and iv. 13—19, and v. 1—5. That this revelation is said to be from heaven, and that angels are said to be connected with it, is evident from Mat. xxiv. 30, 31. "And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet," &c. It is well known that the

word *Angel* signifies a messenger, and is applied to men, yea, sometimes to the elements of nature by which God accomplishes his purposes. The phrase, "his mighty angels," is in the margin,—*"the angels of his power."* See on Matthew xxiv. Whitby and McKnight.—As to the phrase "in flaming fire," it is a common figure of speech in describing God's temporal judgments on men for their sins. See among the texts the following, Mat. iv. 1, &c. No man who has read the scriptures with attention but must have seen that *fire* is the usual figure of speech by which God describes his judgments on the Jewish nation.—That it should be used so in the passage before us need excite no surprise, as the apostle was describing the most awful vengeance which ever came upon them. We have seen already, that the expression, "taking vengeance," or, as it is in the margin, "yielding vengeance" on them that know not God, can occasion no difficulty. The period when our Lord came to take vengeance on the Jews, is called, "the days of *vengeance* that all things which are written may be fulfilled."—Luke xxi. 22. That the Jews knew not God, and obeyed not the gospel of Christ, we have seen already, and that God took vengeance on them at this period no one denies. All these expressions therefore, perfectly agree to this period, and to the punishment of this people.

But there are some other things mentioned in the context which were to take place at this same time, "when the Lord Jesus shall be revealed from heaven," which are irreconcilable with the common views entertained of this passage, but which very strongly confirm the explanation I have given.

1st. At this same period of time the Thesalonians were to obtain *rest*. This is very evident from the passage, for it is said,—*"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven."* If the question is asked, "rest from what?" the context clearly shews, that at this period they were to obtain rest from the persecutions and tribulations which they were enduring. See the context, and compare 2 Cor. vii. 5, and



Act ix. 31. Now, if the period when Christ shall be revealed from heaven be at the day of judgment, as is commonly believed, the Thessalonians are not promised rest from their persecutions and tribulations until this period. If this view be correct, they have not yet obtained rest, for the day of judgment is not yet come, nor is Christ in this sense yet revealed from heaven. But surely the Thessalonians have obtained rest, where all weary find rest, and hear no more the voice of the oppressor.

But it may be asked, "Did the Thessalonians whom the Jews persecuted, obtain rest from their persecutions, at the period when Jesus was revealed from heaven to take vengeance on the Jewish nation? I answer, yes,—for our Lord referring to this very period, says to his disciples, "when these things begin to come to pass, then lift up your heads for your redemption draweth nigh." Those who endured to the end of the Jewish dispensation, were not only saved from the calamities which came on the unbelieving Jews, but Christians throughout the Roman empire were at rest from their former persecutors. This we believe is a matter of history as well as of fact. Indeed, the very circumstances of the case shew, that after the destruction of Jerusalem, the unbelieving Jews could have little power or influence in persecuting Christians. Their own troubles were such, that under them they could not well trouble others.

2d. At the same period that the Thessalonians were to obtain rest, God was to recompense tribulation to them who were their troublemakers or persecutors. This is very obvious by quoting verses 6 and 7—"seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us." And when shall both these things take place? It is added, "when the Lord Jesus shall be revealed from heaven." It is very evident, if the day of judgment be the time referred to, when the Lord Jesus is to be revealed from heaven, God is not to recompense tribulation to the wicked until this period. But according to the popular faith on this subject, the wicked are to be punished from the moment of their death until the day of judgment, as well as after this period. We must then either maintain, that the Thessalonians are not to obtain rest, nor the wicked be punished until the day of judgment, or relinquish the common interpretation given

to this passage. It will not do to say here, that they are not to be punished in their bodies until this period, though their souls will be punished in a separate state. No; the Apostle makes no such distinction, nor is it likely it would be made, unless such a difficulty needed to be relieved which presses hard against the common interpretation. At any rate, let such a distinction be proved, before we are called on to admit it, for mere assertions can never convince us.

3d. When Christ was revealed from heaven to recompense tribulation to those who troubled the Thessalonians, and gave them rest from their troubles, it was the same time mentioned verse 10th, "when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." It ought to be noticed here, that the words, "because our testimony among you was believed," are included in a parenthesis. McKnight gives the following translation of this verse, which is more intelligible. "*In that day, when he shall come to be glorified through his saints, and to be admired by all the believers; and by you, because our testimony was believed by you.*" The only question here is,—was Christ glorified through his saints, and was he admired by all the believers, and even by the Thessalonians, when he was revealed from heaven and yielded vengeance on the Jews, who persecuted Christians every where throughout the Roman empire? That he was, we presume will not be questioned, for then they not only obtained rest from their persecutors, but beheld his signal vengeance on them in rendering tribulation to those who had troubled them. At this period, they could not but sing this song—"great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all the nations shall come and worship before thee; for thy judgments are made manifest. We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." Rev. xv. 3, 4, and 11, 17. If believers glorify God, when Paul who once persecuted them became a preacher of the faith, (Gal. i. 23, 24) how much more when their persecutors were generally removed, and they saw the



"Son of man coming in his kingdom." Mat. xvi. 28.

The phrase, "admired in all them that believe," or, according to McKnight, "by all the believers," can form no solid objection to the views given. The term *all*, comprehending all those who were believers at the period in which Christ came to take vengeance on the Jewish nation, accords with the preceding context, and is confirmed by the succeeding. At verse 11th, Paul prays that the Thessalonians might be counted worthy of this calling. What calling? The context already considered leads us to this answer. Worthy of the calling of Christ being admired in them at this period, and of obtaining rest when Christ should be revealed from heaven, taking vengeance on them that know not God and obey not the gospel. As unbelief brought on their persecutors this vengeance, so faith in the testimony of God, preached by the Apostles, and enduring to the end, procured their safety. Even the Apostles of our Lord were not promised safety, but by their attending to the instructions given them in Matthew, chapter xxiv.

AN INQUIRER AFTER TRUTH.  
(To be continued.)

#### BRIEF REMARKS ON PSALM IX. 17.

*"The wicked shall be turned into hell, and all the nations that forget God."*

The believers in endless misery very often urge the above passage in proof of that doctrine, and would fain have people believe that the universalist dares not approach the text, or notice it in any way, as it is out of his power to explain it satisfactorily with his doctrine.

This, however, is a mistake, the Universalist is willing, not only, to enter into a critical examination of the text, but also, to receive it in its plain and literal import according to the common use and meaning of the words as understood by the people of the age in which the passage was written. This, however, is what the believers in endless misery are unwilling to do. Nay, they are not willing to admit the plain literal meaning of the sentence according to the common use and definition of those words in the English language, even admitting their favorite explanation of the word **HELL** which, they say, signifies a place of future endless misery. That they will not allow this, will clearly be seen by a careful examination of the text. We will look at it once more, "The

wicked shall be turned into hell, and all the nations that forget God." The following inquiry now presents itself, who are the wicked that are to be turned into hell. We will look into the scriptures for the answer. Isaiah liii. 6. "All we like sheep have gone astray; we have turned every one to his own way." Again, see Rom. iii. 10 12. "There is none righteous, no not one: They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Aside from the scriptures we have abundant proof that all men are wicked in those religious sentiments, which expressly declare the necessity of a change of heart or regeneration. The very idea then, that every intelligent being that ever has, or ever will exist must meet with a change in order to find admission into the divine kingdom, proves that all men are, or once were wicked.

We will examine this a little further. Professors of religion consider all, who are not members of some church, as sinners, and without hesitation pronounce them wicked. We will now enter the church and listen to the confessions of its members. They acknowledge themselves to be **HELL** deserving sinners; and often in prayer tell God, that if he had been strict to mark iniquity against them, they before this would have been in the grave with the dead and in hell with the damned.

We have then found who the wicked are; (*viz.*) all men are wicked. Now, if by the word hell a place of endless torture is meant, and all who are sent there must remain in hell forever, then the passage, if it prove any thing, proves **UNIVERSAL DAMNATION.**

This is proving too much even for the believers in this doctrine; they fall into the pit they have dug for others; they are entangled in a net of their own weaving. There must, now, be a little shuffling to get out of the difficulty, scholastic ingenuity must be set to work to explain the text, it does not mean what the words naturally import. Well then, what does it mean? It means, that those who continue wicked through life and die sinners, will be turned into hell. But reader stop one moment! Who is the man that does not die a sinner? The church call the world sinners, and acknowledge themselves to be hell deserving sinners; hence, both saints and sinners are wicked and all must be sent to hell together. This will not do, we must try again. Well then, it means that the finally impenitent; will be cast into hell. But



who are the *finally impenitent*? This is a class of people not mentioned in the scriptures, they only exist in the imagination of those who are engaged in defending the doctrine of endless misery. But supposing there are now, or ever will be such people, does the passage in question make this discrimination? Surely not. It says, "the wicked shall be turned into hell" not a part of them, nor the finally impenitent. If David meant as modern divines interpret for him, he was certainly capable of thus expressing himself and would have done it; as he has not done this, we presume he had no such meaning and we choose to believe David according to what he has written, rather than the interpretations which men may put upon his writings.

The difficulty in understanding this text is, the belief that the word hell signifies endless torment in another world. The passage we think contains in itself ample evidence that the word hell does not signify eternal woe. There are in the text two distinct declarations which are passed over unnoticed, or considered as one. *First*, The wicked shall be turned into hell; *Secondly*, All the nations that forget God shall be turned into hell.

By the first sentence we learn that the wicked, that is, every individual who violates the law of righteousness, shall be turned into hell. By the second, that all the nations that forget God shall be turned into hell. If this distinction is not admitted, the last clause is an unmeaning repetition, better calculated to mislead a candid inquirer after truth, than to enforce the idea upon the mind by the repetition. The reason, why this distinction has not been noticed, or rather, not held up to view, is that it would at once destroy the common opinion as to the meaning of the word hell in this passage; for no man of common sense would believe that a nation, in its collective capacity as a nation, could or would be cast into a state of endless misery in another world; therefore, the wisest way was to consider the last part of the verse but a repetition of the first in other words;— Yet, we think, that the conjunction *and* used, would have had some influence on the mind, and evinced to the grammarian the distinction intended by the writer. The representation is evident in the scriptures, that as it is with individuals, who are wicked, so it is with CITIES, and NATIONS; hence it is written "righteousness exalteth a nation, but sin is a reproach to any people"—in proof we may cite

the words of our Saviour, "And thou, Capernaum, which art exalted unto Heaven, shall be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." Here we find a city which had been exalted to *heaven*, brought down to *hell*—No one can believe that Capernaum as a city, or if you please, the inhabitants, were exalted to heaven, that is to a state of blessedness in another world, then why should we believe that being brought down to hell, signifies being thrust into a place of torture, or endless misery. It is with cities and nations as it is with individuals, their happiness and prosperity is in a great measure according to their righteousness and integrity.

The house of Israel gave ample proof of this, while the Jews obeyed the commandments of God, they were prosperous and happy, they were exalted above all nations, they were exalted and built up; but when they forgot their God; neglected his precepts; by their traditions violated his laws, and set at nought his directions; then did the glory of Israel depart; they were given a prey to their enemies; they were turned into hell.

That the word hell, does in no instance, in the Old Testament, signify a place of endless misery, is acknowledged by the celebrated and learned Dr. Campbell, a presbyterian clergyman of the church of Scotland, and a professor of divinity in the college of Edinburgh.— Let it be remembered, the Dr. was a believer in endless misery. The Dr. says, "as to the word *Hades*, which occurs in eleven places in the New-Testament, and is rendered *hell* in all, except one, where it is translated *grave*, it is quite common in classical authors, and frequently used by the seventy in the translation of the Old Testament. In my judgment, it ought never in scripture to be rendered *hell*, at least in the sense wherein that word is now universally understood by christians." "It were endless to illustrate this remark, by an enumeration and examination of all the passages in both Testaments wherein the word is found. The attempt would be unnecessary, as it is hardly now pretended by any critic, that this is the acceptation of the term, (viz. a place of endless misery) in the Old Testament." "Who for example," saith the Doctor, "would render the words of the venerable patriarch, Jacob, Gen. xxxvii. 35, when he



was deceived by his sons into the opinion that his favorite child Joseph, had been devoured by a wild beast, "*I will go down to hell to my son mourning.*" Dr. Whitby, another celebrated divine, and an author of much repute, says, "*Sheol* throughout the Old Testament, and *Hades* in the Septuagint, answering to it, signify not the place of punishment or of the souls of bad men only, but the grave only, or the place of death." The reader is informed that *Sheol* is the Hebrew word, and *Hades* the Greek, which is translated in the Old Testament, Pit, Hell, Grave.

### RELIGIOUS EDUCATION.

It is well known that,

" 'Tis education forms the common mind :

And,

Just as the twig is bent, the tree's inclined."

Those impressions, which are made on the mind while it is young, tender and susceptible, are generally, such as are retained with more than common regard and solicitude. Maternal love, and parental kindness win the affections of the artless and unsuspecting child; after which, whatever sentiments may be inculcated—whatever views and opinions may be cherished by its fond and indulgent parents, will be received by the unthinking mind—planted and nourished with peculiar care, grow up with its growth, and strengthen with its strength, until habit and prescription render them an indispensable part of its religious theory. These impressions are almost certain to predominate and characterise the man in all the succeeding stages of life. Seldom it is that they are wholly eradicated; and when they are, it is effected by a long and arduous struggle. Prejudice and pre-possession are to be encountered. The smiles and flatteries of friends and associates, will be converted into frowns and invectives. The gay and fascinating circles of our acquaintance will manifest their displeasure, and endeavor to impede our progress in the destruction of traditional visions. To these discouraging and forbidding prospects, the charm of popular opinion will seem to counteract every effort, and blast every reasonable hope. These, and still more, are the gloomy prospects, which are now presented to the mind; and these the difficulties which are to be overcome, before we can expect a final overthrow of those visionary and traditional opinions, which owe their origin to *religious education*.

In no other science does education bear such unparalleled sway, as in that of theology. Unsparring pains are taken, and unwearied exertions are made, to instil into the innocent, though thoughtless child, the principles of religion. The first object is, when the mind becomes capable of receiving any impression, to impress on it such sentiments as the parent may chance to believe: and as the mind expands, the same sentiments are enforced, with a solemn and reverential tone of voice, indicating their importance, till, at length, the child's mind becomes moulded into a perfect image of its parent's. The work is then done—the child has learnt its lesson—is satisfied with what it has been taught, and will make no farther inquiries. Such is the tendency of religious education on the mind. How careful then, should parents be to inculcate correct principles, and correct opinions.—*Universalist Mag.* G.

### MESSENGER OF PEACE.

HUDSON, SATURDAY, MAY 3, 1824.

#### EVANGELIST.

"THE PERFECT RIGHTEOUSNESS OF GOD THE REASON OF HIS INFLECTING ETERNAL PUNISHMENT ON HIS FOES."

(Continued from page 31.)

According to our promise in the last number of the Messenger, we proceed to notice the passages of scripture brought forward by the writer in the EVANGELIST, in proof that some of the human race will be endlessly miserable. In examining these PROOFS we request the reader to keep in mind the advice that has been given, and the intention avowed by the writer in making those advisory remarks, namely, "to prepare the mind to go honestly and humbly to the BOOK OF GOD, for information relative to the important subject before us." If the reader is thus prepared to examine the evidence adduced in favour of eternal woe, we are fully persuaded, that he will be much surprised to find, that the writer has totally disregarded his own "REMARKS" and was under the power of "extraneous influence" and very strong prejudice.

The first portion of scripture to which he directs our attention, though he does not cite the passage in proper form, is the expression of John the Baptist in relation to the Saviour; that he, Christ, would "gather the wheat into his garner" but that he would "burn up the chaff"



with unquenchable fire." If the writer had not been greatly, under the power of "*extraneous influence*" he would have considered it necessary to have shown his readers what they were to understand by wheat and what by chaff. But instead of this, he supposes that all his readers must believe as he does, and that by wheat and chaff is meant, the righteous and the wicked; We, surely, shall do our brother no injustice by saying that he meant to have the passage thus understood; but as this is matter that may be questioned and the propriety of this exposition doubted, it became him to show that the text had this signification and that none other could with propriety be attached to it. This he has not done, but on the strength of his prejudices he ventures to leave this as a matter of certainty not admitting of any question or doubt. We will accommodate our brother, and admit his interpretation as correct, and what will he gain by it—observe reader, his design is to prove *endless punishment*; he cites your attention to the passage, Christ will gather his *wheat* (i. e. righteous, or good men) into his garner, but he will *burn up* the *chaff* (i. e. wicked men) with unquenchable fire. Does this text afford him any proof in favor of interminable wo? Not in the least, and if he had not been blinded by "*extraneous influence*" he must have seen this. The chaff is to be *burnt up*. Will our brother inform us how much of a thing is left after it is *burnt up*? And how the chaff, (i. e. wicked men) can be made endlessly miserable after they are *burnt up*. Until he can do this his proof falls short of convincing any rational mind, as the expression is more in proof of annihilation, than of eternal torments.

He next speaks of the preaching of Christ, in which it is said "If thine hand offend thee, cut it off; it is better for thee to enter into life, maimed, than having two hands to be cast into hell, into the fire that *never shall be quenched*. Where their *worm dieth not* and the *fire is not quenched*, &c." Here our brother is, again, in fault, and shows the force of "*extraneous influence*" on his mind. He has left us completely in the dark, as he has not informed us whether this passage is to be understood in a literal or in a figurative sense. He seems to consider it certain that his readers believe as he does, and such is the influence of prejudice upon his mind, that he did not discover it necessary to give the least explanation whether the words, *Eye, Hand and Foot* were to be ta-

ken according to the literal import of these words, signifying the several organs or parts of the body, designated by the words Eye, Hand, Foot, or whether these expressions are to be understood figuratively, as representing some internal quality, passion, inclination, or propensity. If these expressions are to be taken literally, and he believes that these organs of the body, can offend or give us offence without any co-operation of the mind or other feeling or sensation of the body, it was his duty to point this out with the utmost clearness, so that his readers might be able to ascertain the manner in which the several organs might give offence, that we might know when best to follow the injunction, and pluck out the Eye, or cut off the offending Hand or Foot. Another thing it was necessary for him to have explained, if he believes that the passage is to be understood in its literal signification. He ought to have proved that by *entering into life* is intended being admitted into heaven and into the enjoyment of all the blessings prepared for us in the eternal world; being raised from the dead, *incorruptible* and *immortal*; and it also, was his duty to show us, that an incorruptible and immortal body would be raised mutilated and maimed, and that glorified and immortalized beings would appear in heaven with one EYE or one HAND, or forever to go limping about on one FOOT, on the celestial shores of the immortal PARADISE of GOD.

If the writer in the EVANGELIST does not believe in the literal expressions in the passage he has laid before us, but considers, that the words eye, hand, foot, are to be taken figuratively as representing some internal operations of the mind or inclination, it was his duty, on bringing the passage in proof of endless misery, to explain to us the things prefigured that we might be profitably instructed and know what propensities or passions to cut off, or discard. It was also necessary that he should have informed us, how the cutting off any improper propensity, or the breaking off from the indulgence of sin, could deprive us of an eye, maim us, or cause us to go halting to heaven. Again, it was indispensable, that our brother should have told us, whether the whole passage was to be taken figuratively, or whether a part was to be understood in a figurative, and part in a literal sense. If so, it was his duty to show us what part was used as a figure to represent something else, and what part was to



be understood according to the plain literal expression : and it was for him to give his reasons, and to prove to us that such was the order in which the text was to be received and understood. For instance, if by eye, hand and foot, these organs are not meant, but only used as a figure to represent something else, why not the words "*Hell*"—"worm dieth not"—"fire that shall not be quenched;" be also understood figuratively. Why endeavor to make one fact a figurative representation, and the other a plain fact. Where is the authority for this and by what rule of just criticism is this done? We are justified in taking the whole according to the common signification of the words or the whole as a figurative representation, but we are not justified in dividing the passage and using part as a figure, and part as a literal declaration of fact. Therefore, until the writer in the *EVANGELIST* has informed us on this point, and satisfactorily determined how this text is to be understood, he furnishes no proof from the text of the existence of "*Endless Misery*."

The writer next presents his readers, with certain scraps of scripture having the words ; "eternal damnation," "everlasting fire," "everlasting punishment," &c. &c. Need this writer be told at this late day, that the words *everlasting*, *eternal*, &c. are equivocal, and of doubtful signification, meaning a long but indefinite period of time? Is he ignorant of the nature and power of the Greek word which is rendered everlasting, eternal, forever, &c. Is he also ignorant of the criticisms which have passed on those words, and that thousands, and tens of thousands of people at the present day doubt the signification of those words, when used to imply *endless continuance*. And is he also ignorant, that many learned men have acknowledged, what every candid mind conversant with the scriptures must admit, (*viz.*) that these words are used in a number of instances where they are applied to things that have had, or will have an end. If the writer was ignorant of these facts, he is in some measure excuseable in thus throwing those sentences together in proof of his darling tenet, *endless misery*. But we unfortunately have not charity enough to believe him ignorant, of those circumstances passing in the religious world which we have mentioned; and therefore, consider him inexcusable, in not showing that, whatever were the opinions of men in relation

to these words, still they did, nevertheless signify endless duration and continuance. This was his duty, and had he not felt the power of "extraneous influence" he would have exerted himself on this point, and not, trusting to the prejudices of his readers to receive as evidence these disputed words, everlasting, eternal, &c.; contained in the sentences which he has thrown together, have left the subject, as though he had completely proved, by introducing these, the doctrine of endless misery.

(*To be continued.*)

### ANOTHER VICTIM

*To the Doctrine of Unmerciful Punishment.*

A few days since, Salina, the wife of Mr. Ebenezer Treadwell, of Weston, committed suicide by hanging herself. On the day of the above fatal act, we learn that one of her sisters had spent several hours with her—that Mrs. T. was much exercised in mind on the subject of religion, and her soul's salvation; and that she strongly urged her sister to stay. Soon after her sister had gone, Mrs. Treadwell ordered her servant girl to take her infant child, which was only a few weeks old, to a neighbour, without assigning any cause. The girl carried the child as directed; and about an hour afterwards returned, and found Mrs. T. missing. On the table lay a billet directed to her husband, who was then at work in the field, which at once strongly impressed upon the mind of the girl that all was not right. On opening it, her fears were confirmed: it stated that the act she was about to commit was not for any thing that he had done, but that she felt as if she must leave him, her infant babe, and the world. The girl called upon a young man that was passing—they searched the house, and found Mrs. T. suspended by the neck in the garret, and life extinct. She was about 28 years of age.

*Bridgeport Farmer.*

### ANOTHER CONVERSION IN THE MINISTRY.

MR SOLOMON ARTHUR, of the Christian connexion, has renounced the soul-chilling doctrine of annihilation prevalent in that sect: and now freely proclaims eternal life, as the gift of God through Jesus Christ, to the whole human family. May the Lord strengthen his hands in the best of causes.

*Roch. Mag.*



## ORIGINAL ANECDOTE.

A few years ago, a person residing in the north part of this state, had a wife who was a zealous methodist. Going to church on a sabbath, when there was to be a love feast, or an inquiring meeting, he observed to his wife that she should not remain in this meeting, unless he was also permitted to stay. She informed him, he could certainly have the privilege of remaining in the meeting if he would consent to be inquired of, concerning the state of his mind and feelings. This he said he was willing to do. He consequently remained after that the audience, generally, had withdrawn. The preacher or preachers commenced the inquiry as to the state of the mind and feelings of those, who continued in the meeting and at length, came to this man and inquired how he felt. He answered, I feel very joyful, and am the happiest creature you ever saw. Indeed sir, said the inquisitor, and how long have you been so happy? Three or four hours, was the answer. Well sir, and will you tell me the cause of your happiness and joy? I will sir. This morning as I was coming to meeting with my wife, I found a piece of paper in the road which I picked up, and discovered it to be a leaf of a book called the Bible, on this leaf I found the following declaration: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death **THAT IS THE DEVIL**; and deliver them who through fear of death were all their life time subject to bondage." As soon as I found that the devil was to be destroyed, I began to feel happy, and cried, glory to God, the **DEVIL** is to be destroyed! Glory to God, all that have been in bondage through fear of the **DEVIL** shall be delivered! Glory to God, for this **GOOD NEWS**! In short sir, I am the happiest creature that ever lived, on finding that Jesus shall triumph. The devil be destroyed, and all souls delivered from his **IRON** yoke of bondage. We need not inform the reader that the good clergyman passed on, without making any further inquiries, not much pleased at the thoughts of the devil being destroyed.

**BALFOUR'S INQUIRY.**

With pleasure we inform the readers of the Messenger that we have received a few copies of the above justly esteemed and valuable work, which we recommend to our friends who are desirous of obtaining correct views of those passages of scripture in which the word Hell occurs, and which have been, and still are used by believers in endless misery to prove that doctrine.

Those, who wish to purchase this work, will do well to call, immediately, at the office of the Messenger of Peace.

Religion and virtue, our best support and highest honor, confer on the mind, principles of noble independence.

It is a great support to virtue, when we see a good mind maintain its patience and tranquillity, under injuries and affliction, and cordially forgive oppressors.

**POETRY.**

## SPRING.

WRITTEN IN MAY—BY W. RAY.

Look through creation and behold,  
The wonders of Almighty pow'r;  
Eternal Wisdom's works unfold,  
In ev'ry leaf—in ev'ry flow'r:  
There is a God, all good, all wise.  
The very meanest insect cries.

Seasons revolving in their spheres,  
A thousand rural beauties bring,  
But loveliest of the group appears,  
The green dress'd beauty, charming Spring.  
The music of whose morning voice,  
Bids all the sons of earth rejoice.

Winter is death—when Nature mourns  
To see her offspring lifeless lie;  
Summer and Autumn weep by turns,  
To see their children droop and die;  
But Spring revives their hopes again,  
And breathes new life through ev'ry vein.

How emblematic of that day,  
The glorious resurrection morn,  
When deck'd in brighter robes than *May*,  
In robes that angel hosts adorn,  
The soul redeem'd shall burst its tomb,  
And in immortal glory bloom.

**MARRIED,**

In the City of Hartford Con. on the 25th March, Mr. JEREMIAH T. BEEBE, printer of the Religious Inquirer, to Miss MARTHA BUNCE.

**NOTICE.**

Those persons, who may wish to become subscribers for the MESSENGER OF PEACE, are informed that they can be supplied with all the former numbers.

**RURAL REPOSITORY.**

Proposals have just been issued by WILLIAM B. STODDARD, for publishing a semi-monthly paper, to be entitled the "**RURAL REPOSITORY**," at One Dollar per annum, payable in advance. The work is designed for the instruction and amusement of youth, and will contain selections from the most approved literary journals that can be obtained, and the articles consist of that variety which will suit the taste and genius of its patrons. Subscriptions received at the Office of the MESSENGER OF PEACE.

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